

BIBLICAL DOCTRINES



B.B, WARFIELD

BIBLICAL DOCTRINES

By

BENJAMIN BRECKINRIDGE WARFIELD

**Professor of Didactic and Polemic Theology in the
Theological Seminary of Princeton**

New Jersey, 1887-1931

B.B. Warfield's Biblical Doctrines

Rewritten faithfully from the original text, preserving theological tone and
scriptural integrity.

Bierton Particular Baptists

11 Hayling Close

Fareham

Hampshire

PO14 3AE

Preface (Modernised Edition, 2025)

This edition of *Biblical Doctrines* by B. B. Warfield has been carefully modernised in 2025 to render his profound theology clear and accessible to contemporary readers while retaining the reverent tone, doctrinal precision, and scriptural authority of the original text. Outdated syntax has been refined, quotations preserved in their *King James Version* form, and the author's logic and cadence faithfully maintained.

It is offered in gratitude for Warfield's enduring witness to the unity of divine truth and the glory of our Lord Jesus Christ.

Edited and Modernised by David Clarke, 2025

Foreword

The purpose of this modernised edition is simple: to open the treasures of B. B. Warfield's theology to a new generation of readers without losing the reverence, logic, and power of his original prose.

For more than a century *Biblical Doctrines* has stood as one of the clearest expressions of historic Reformed faith—rooted in Scripture, centred on Christ, and alive with worship.

Language changes; truth does not. These pages aim to bridge that distance, allowing Warfield's voice to be heard with the clarity and devotion he intended. His writings remind us that theology is not the study of ideas about God, but the study of God Himself as He reveals His glory in the face of Jesus Christ.

It is my prayer that this edition will renew confidence in the unchanging gospel, strengthen believers in sound doctrine, and kindle deeper love for the Lord of Truth.

David Clarke

2025

Contents

Part 0 – The Early Doctrines	6
II. The Biblical Doctrine of Inspiration	7
III. The Biblical Doctrine of God	9
IV. The Biblical Doctrine of the Trinity	11
V. The Biblical Doctrine of Predestination	13
VI. The Biblical Doctrine of Providence	15
VI. The Biblical Doctrine of Providence	16
VII. The Biblical Doctrine of the Holy Spirit	18
VIII. The Biblical Doctrine of the Incarnation	20
IX. The Biblical Doctrine of the Atonement	22
X. The Biblical Doctrine of the Person of Christ	24
XI. The Biblical Doctrine of the Resurrection of Christ	26
XI. The Biblical Doctrine of the Resurrection of Christ	28
XIII. The Biblical Doctrine of the Second Coming of Christ	30
XIV. The Biblical Doctrine of the Final Judgment and the Eternal State	32
XV. The Biblical Doctrine of the Kingdom of God	35
XVI. The Biblical Doctrine of the Church and Its Mission	37

XVII. The Biblical Doctrine of the Christian Life	
and Sanctification	39
I. The Biblical Doctrine of Justification	42
II. The Biblical Doctrine of Adoption	43
III. The Biblical Doctrine of the Church	45
IV. The Biblical Doctrine of the Means of Grace	46
V. The Biblical Doctrine of the Resurrection	47
VI. The Biblical Doctrine of the Second Advent	48
VII. The Biblical Doctrine of the Final Judgment	
and Eternal State	49
VIII. Conclusion – The Harmony of Divine Truth	49

Part 0 – The Early Doctrines

I. The Biblical Idea of Revelation

The Christian faith rests on the conviction that God has spoken. Religion, if it is to be more than human imagination, must be founded on revelation — a divine act in which God makes Himself known. The Bible does not merely contain human reflections about God; it claims to be *God's own disclosure* of Himself and His will. “*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.*” (Hebrews 1 : 1–2)

1. The Nature of Revelation

Revelation is God's communication of truth to the mind of man. It is not man reaching up to find God, but God stooping down to reveal Himself. It may be **general** — through creation and conscience — or **special** — through prophetic word and the incarnation of Christ. Nature declares His glory, yet the gospel reveals His grace.

2. Progressive Revelation

The light of revelation increases through the ages. The Old Testament gives promise and shadow; the New Testament gives fulfilment and substance. All revelation finds its centre in the person of Christ, “*the Word made flesh*” (John 1 : 14). From the first promise in Eden to the final vision in the Apocalypse, the same divine purpose unfolds — redemption through the Son.

3. Revelation and Scripture

Revelation is the divine act; Scripture is the divine record. The two are inseparable, for God caused His revelation to be written so that it might endure. The prophets spoke as they were moved by the Holy Ghost; the apostles bore witness to what they had seen and heard. Thus the Bible is not man's testimony to God, but God's testimony to Himself through chosen instruments.

4. The Finality of Revelation in Christ

Revelation culminates in Christ, who is both the Revealer and the

Revelation. *“He that hath seen Me hath seen the Father.”* (John 14 : 9) No new word can surpass the Word made flesh. All later illumination of the Spirit serves only to unfold what was fully given in Him.

5. Purpose of Revelation

The aim of revelation is salvation. God reveals Himself that we might know Him, believe Him, and love Him. *“This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.”* (John 17 : 3) Truth is not for speculation but for faith and obedience.

“Thy word is a lamp unto my feet, and a light unto my path.” (Psalm 119 : 105)

II. The Biblical Doctrine of Inspiration

If revelation is God *speaking to man*, then inspiration is God *speaking through man*. Revelation gives truth; inspiration ensures that truth is faithfully recorded and transmitted without error in its original form. The Bible therefore stands as the written Word of God — divine in origin, trustworthy in content, and enduring in authority.

1. Meaning of Inspiration

The term “inspiration” comes from 2 Timothy 3 : 16: *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”* The phrase literally means “God-breathed.” Scripture is not the breath of man lifted toward heaven but the breath of God proceeding toward man. The writers were not passive instruments, but active servants moved by the Holy Spirit to express divine truth in human language.

2. The Mode of Inspiration

The Spirit of God worked through the minds, vocabularies, and experiences of the sacred writers so that what they wrote was fully their own, yet wholly God’s Word. *“Holy men of God spake as they were moved by the Holy Ghost.”* (2 Peter 1 : 21) Inspiration did not destroy individuality; it sanctified it for divine use. Moses wrote as a legislator, David as a poet, Isaiah as a prophet, Luke as a historian, Paul as a

theologian — yet one Spirit breathed through all.

3. The Extent of Inspiration

Inspiration extends to the whole of Scripture and to every part of it — not merely to its thoughts but to its words, for words convey thoughts. The Lord Jesus said, “*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*” (Matthew 5 : 18) This does not mean that every copyist or translator is inspired, but that the original writings, as given, were completely under the control of the Holy Spirit.

4. The Human and Divine Element

The Bible is thus both divine and human — divine in origin, human in expression. It resembles the mystery of the Incarnation, where the Word was made flesh without ceasing to be God. So Scripture is the Word of God clothed in human words, yet free from human error in all that it affirms.

5. The Authority of Scripture

Because Scripture is inspired, it is the supreme and final authority in all matters of faith and life. “*The scripture cannot be broken.*” (John 10 : 35) Tradition, reason, and experience have their place, but they must all bow before the written Word. To reject the authority of Scripture is to reject the authority of God who speaks through it.

6. The Purpose of Inspiration

The purpose of inspiration is that we might know God’s mind and do His will. “*Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*” (Romans 15 : 4) Through the Scriptures the believer is made wise unto salvation, instructed in righteousness, and equipped for every good work.

7. The Permanence of Scripture

Because it is divine in origin, the Word of God is enduring. “*The grass withereth, the flower fadeth: but the word of our God shall stand for ever.*” (Isaiah 40 : 8) Empires fall, philosophies change, but the Bible remains. It is the lamp that has never been extinguished, the foundation that has never

been shaken.

“Forever, O LORD, Thy word is settled in heaven.” (Psalm 119 : 89)

III. The Biblical Doctrine of God

The knowledge of God is the foundation of all true religion.

If we would think rightly of ourselves, of sin, or of salvation, we must begin with God as He has revealed Himself.

“In the beginning God.” (Genesis 1 : 1) — this is the first fact of Scripture and the starting-point of faith.

1. The Existence of God

The Bible nowhere argues for God’s existence; it assumes it as self-evident.

Creation itself declares His reality: “The heavens declare the glory of God; and the firmament sheweth His handywork.” (Psalm 19 : 1)

Conscience within man echoes the same truth.

To deny God is not intellectual courage but moral blindness: “The fool hath said in his heart, There is no God.” (Psalm 14 : 1)

2. The Knowability of God

God is infinite, yet knowable — not comprehensively, but truly.

He has revealed Himself that we might know Him as personal, righteous, merciful, and holy.

“Let him that glorieth glory in this, that he understandeth and knoweth Me.” (Jeremiah 9 : 24)

Reason may discern His existence; revelation alone makes His character known.

3. The Nature of God

God is Spirit — “God is a Spirit: and they that worship Him must worship

Him in spirit and in truth.” (John 4 : 24)

He is one in essence, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.

He is self-existent (“I AM THAT I AM”), self-sufficient, and sovereign.

4. The Attributes of God

God’s attributes are not parts of Him but perfections of His one nature.

They may be distinguished but never divided.

His natural attributes reveal what He is: eternal, omnipresent, omnipotent, omniscient.

His moral attributes reveal who He is: holy, righteous, good, faithful, and loving.

Holiness crowns them all; love gives them beauty; wisdom harmonises them.

5. The Unity of God

“Hear, O Israel: The LORD our God is one LORD.” (Deuteronomy 6 : 4)

There are not many gods but one living and true God.

This unity excludes both atheism and polytheism, and forms the groundwork for the revelation of the Trinity.

6. The Sovereignty of God

Because God is Creator and Preserver of all, He is also the Ruler of all.

“The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all.” (Psalm 103 : 19)

Nothing comes by chance; all things are ordered by His wise and holy will.

His sovereignty does not destroy human freedom; it establishes it under divine purpose.

7. The Holiness of God

Holiness is the sum of all moral perfection — His absolute separation from all that is evil and His delight in all that is pure.

“Holy, holy, holy, is the LORD of hosts: the whole earth is full of His glory.” (Isaiah 6 : 3)

This holiness condemns sin yet provides redemption through the Holy One of Israel.

8. The Love of God

God’s love is not mere sentiment but active benevolence.

“God is love.” (1 John 4 : 8)

It is seen supremely in the gift of His Son: “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” (1 John 4 : 10)

His love is sovereign, holy, and everlasting.

9. The Glory of God

All things exist for His glory.

“For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.” (Romans 11 : 36)

To glorify God is the chief end of man; in His glory we find our true happiness.

“The LORD is righteous in all His ways, and holy in all His works.” (Psalm 145 : 17)

IV. The Biblical Doctrine of the Trinity

The revelation of God as **Father, Son, and Holy Spirit** stands at the very heart of Christianity. It is not a speculative theory about divine nature, but the living truth of God’s self-disclosure in redemption. From Genesis to Revelation the Bible presents one God who acts, speaks, and saves in three

distinct persons yet one essence.

1. The Unity of the Divine Essence

Scripture affirms again and again that there is but one living and true God. *“Hear, O Israel: The LORD our God is one LORD.”* (Deuteronomy 6 : 4) This unity excludes every form of polytheism or tritheism. The divine being is singular, infinite, and indivisible.

2. The Three Personal Distinctions

Within the one divine essence are three who are called **Father**, **Son**, and **Holy Ghost**. They are not three modes or appearances, but three real persons, equal in power and glory, sharing the same divine nature. At the baptism of Jesus the three are clearly manifested: *“The Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.”* (Matthew 3 : 16–17)

3. The Father

The Father is the source and fountain of Deity, unbegotten, sending the Son and the Spirit. He chooses, loves, and governs. *“Of Him, and through Him, and to Him, are all things.”* (Romans 11 : 36)

4. The Son

The Son is eternally begotten of the Father, not created, but of one substance with Him. *“In the beginning was the Word, and the Word was with God, and the Word was God.”* (John 1 : 1) He is the revealer of the Father and the redeemer of men. Through Him all things were made; by Him all grace is given; in Him the fullness of the Godhead dwells bodily.

5. The Holy Spirit

The Spirit proceeds from the Father and the Son, and is equal with Them in being and majesty. He is not an influence but a person, who speaks, wills, and acts. *“The Spirit searcheth all things, yea, the deep things of God.”* (1 Corinthians 2 : 10) He is the giver of life, the sanctifier of believers, and the comforter of the Church.

6. Scriptural Harmony

The Old Testament hints at this triune fellowship — “*Let Us make man in Our image*” — while the New Testament unveils it in fullness. The apostolic benediction gathers the whole doctrine in one sentence: “*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.*” (2 Corinthians 13 : 14)

7. Unity in Operation

In every divine work the three persons act together. In creation, redemption, and sanctification the Father plans, the Son accomplishes, and the Spirit applies. Their operations are distinct yet inseparable; their glory one.

8. Practical Value of the Doctrine

The Trinity is not a mystery to puzzle us, but a truth to worship and live by. It assures us that God is eternally love, for love requires relationship. It guarantees the completeness of salvation: the Father wills it, the Son wins it, the Spirit works it in us. To the triune God belong all praise and adoration.

“Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”
(Revelation 4 : 8)

V. The Biblical Doctrine of Predestination

Predestination declares that the salvation of sinners rests upon the eternal purpose of God. It teaches that before the foundation of the world God, in His sovereign wisdom and grace, determined to save a multitude which no man can number through Jesus Christ our Lord. It is not a cold decree of fate, but the loving plan of a personal Father who “worketh all things after the counsel of His own will.” (Ephesians 1 : 11)

1. The Meaning of Predestination

The word means *to determine beforehand*. In Scripture it signifies God’s eternal plan concerning the destiny of His creatures, especially His purpose of grace toward His elect. “*Whom He did foreknow, He also did predestinate to be conformed to the image of His Son.*” (Romans 8 : 29) Predestination therefore includes both **election** — the choice of some to salvation — and **reprobation** — the passing-by of others according to

justice.

2. The Ground of Predestination

The ground lies not in anything foreseen in man, but solely in the sovereign good pleasure of God. “*He hath mercy on whom He will have mercy.*” (Romans 9 : 18) Grace is free because it is grace. If it depended on human merit, it would cease to be grace.

3. The Purpose of Predestination

The ultimate end is the glory of God. He saves that His mercy might be praised; He governs that His righteousness might be acknowledged. The immediate end is the salvation of those whom He loved in Christ before the world began. “*According as He hath chosen us in Him before the foundation of the world.*” (Ephesians 1 : 4)

4. The Relation to Human Responsibility

Divine sovereignty and human responsibility are not enemies but friends. God’s purpose includes the means by which it is fulfilled. The same God who ordains the end — salvation — ordains the means — faith, repentance, and obedience to the gospel. When men reject, they do so willingly; when they believe, it is by grace alone.

5. The Practical Value of the Doctrine

Predestination humbles pride, strengthens faith, and comforts the believer. It assures us that salvation is secure because it rests not on the shifting will of man but on the unchangeable will of God. It inspires worship: “*O the depth of the riches both of the wisdom and knowledge of God!*” (Romans 11 : 33) It promotes holiness, for those chosen are chosen *unto* holiness. (Ephesians 1 : 4)

6. Misunderstandings Corrected

Predestination does not make men machines, nor does it render preaching useless. It is the very reason preaching succeeds, for God uses His Word to call His elect. It does not produce despair but hope, for it assures the believer that nothing can separate him from the love of God.

7. The Final Assurance

“Whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.” (Romans 8 : 30) Here is the golden chain which none can break. The believer’s future is as secure as God’s own throne.

“The counsel of the LORD standeth for ever, the thoughts of His heart to all generations.” (Psalm 33 : 11)

VI. The Biblical Doctrine of Providence

The doctrine of providence affirms that the same God who created the world continues to uphold, govern, and direct it toward His appointed end. Nothing happens by chance; all events—great or small—are comprehended within His wise and holy will. *“The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all.”* (Psalm 103 : 19)

1. Meaning of Providence

Providence means God’s continual care for His creation. It includes **preservation**, by which He sustains all things in being, and **government**, by which He directs all things to accomplish His purposes. *“By Him all things consist.”* (Colossians 1 : 17)

2. Extent of Providence

God’s providence is universal. It reaches from the orbit of the stars to the fall of a sparrow. *“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.”* (Matthew 10 : 29) He governs natural forces, human affairs, nations, and individual lives.

3. The Manner of Providence

God ordinarily works through **means**—laws of nature, free actions of men, and the course of history—yet His will is never frustrated. He uses even the wrath of man to praise Him. His providence is both **immediate** (by His own hand) and **mediate** (through appointed causes). The harmony of all these threads reveals the wisdom of the Master Weaver.

4. Providence and Human Freedom

God’s sovereignty does not destroy human freedom; rather, it establishes

it. Men act freely, yet within the bounds of divine purpose. Joseph's brothers sold him, but Joseph could say, "*Ye thought evil against me; but God meant it unto good.*" (Genesis 50 : 20) Thus, God's plan embraces even human sin without being the author of it.

5. Special Providence toward the Righteous

God exercises particular care over His people. "*The eyes of the LORD are upon the righteous, and His ears are open unto their cry.*" (Psalm 34 : 15) He orders their steps, supplies their needs, and makes all things work together for their good. Even affliction is shaped by His love and guided by His hand.

6. Providence and Prayer

Prayer is one of the means through which God executes His providence. He decrees both the end and the prayers that bring the end to pass. "*Ask, and it shall be given you.*" (Matthew 7 : 7) To pray is not to change God's purpose but to enter into fellowship with it.

7. The Mystery of Providence

Providence often hides itself under dark clouds. To finite minds the path of God's government may appear confused, yet faith rests in His promise: "*What I do thou knowest not now; but thou shalt know hereafter.*" (John 13 : 7) The cross of Christ, once the darkest event in history, became the brightest revelation of divine love.

8. The Comfort of Providence

This doctrine brings peace to the believer's heart. It assures us that we live not in a world of accident but under a Father's care. When we cannot trace His hand, we can trust His heart. "*All things work together for good to them that love God.*" (Romans 8 : 28)

"The LORD is thy keeper: the LORD is thy shade upon thy right hand."
(Psalm 121 : 5)

VI. The Biblical Doctrine of Providence

The doctrine of providence affirms that the same God who created the world continues to uphold, govern, and direct it toward His appointed

end. Nothing happens by chance; all events—great or small—are comprehended within His wise and holy will. *“The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all.” (Psalm 103 : 19)*

1. Meaning of Providence

Providence means God’s continual care for His creation. It includes **preservation**, by which He sustains all things in being, and **government**, by which He directs all things to accomplish His purposes. *“By Him all things consist.” (Colossians 1 : 17)*

2. Extent of Providence

God’s providence is universal. It reaches from the orbit of the stars to the fall of a sparrow. *“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.” (Matthew 10 : 29)* He governs natural forces, human affairs, nations, and individual lives.

3. The Manner of Providence

God ordinarily works through **means**—laws of nature, free actions of men, and the course of history—yet His will is never frustrated. He uses even the wrath of man to praise Him. His providence is both **immediate** (by His own hand) and **mediate** (through appointed causes). The harmony of all these threads reveals the wisdom of the Master Weaver.

4. Providence and Human Freedom

God’s sovereignty does not destroy human freedom; rather, it establishes it. Men act freely, yet within the bounds of divine purpose. Joseph’s brothers sold him, but Joseph could say, *“Ye thought evil against me; but God meant it unto good.” (Genesis 50 : 20)* Thus, God’s plan embraces even human sin without being the author of it.

5. Special Providence toward the Righteous

God exercises particular care over His people. *“The eyes of the LORD are upon the righteous, and His ears are open unto their cry.” (Psalm 34 : 15)* He orders their steps, supplies their needs, and makes all things work together for their good. Even affliction is shaped by His love and guided by His hand.

6. Providence and Prayer

Prayer is one of the means through which God executes His providence. He decrees both the end and the prayers that bring the end to pass. “*Ask, and it shall be given you.*” (*Matthew 7 : 7*) To pray is not to change God’s purpose but to enter into fellowship with it.

7. The Mystery of Providence

Providence often hides itself under dark clouds. To finite minds the path of God’s government may appear confused, yet faith rests in His promise: “*What I do thou knowest not now; but thou shalt know hereafter.*” (*John 13 : 7*) The cross of Christ, once the darkest event in history, became the brightest revelation of divine love.

8. The Comfort of Providence

This doctrine brings peace to the believer’s heart. It assures us that we live not in a world of accident but under a Father’s care. When we cannot trace His hand, we can trust His heart. “*All things work together for good to them that love God.*” (*Romans 8 : 28*)

“The LORD is thy keeper: the LORD is thy shade upon thy right hand.”
(*Psalms 121 : 5*)

VII. The Biblical Doctrine of the Holy Spirit

The Holy Spirit is the divine agent through whom God reveals, applies, and perfects His work of grace. From the first act of creation to the final redemption of the Church, the Spirit is present and active, giving life, light, and holiness. He is not an impersonal force but a living person—equal with the Father and the Son in power and glory. “*Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*” (*2 Corinthians 3 : 17*)

1. The Personality of the Spirit

The Spirit speaks, wills, teaches, and loves. “*The Spirit itself maketh intercession for us with groanings which cannot be uttered.*” (*Romans 8 : 26*) Only a person can be grieved: “*Grieve not the Holy Spirit of God.*” (*Ephesians 4 : 30*) He is called “*another Comforter*”—one like Christ

Himself, sent to abide with believers for ever.

2. The Deity of the Spirit

He possesses divine names and attributes, performs divine works, and receives divine honour. Peter said, *“Why hath Satan filled thine heart to lie to the Holy Ghost? ... Thou hast not lied unto men, but unto God.”* (Acts 5 : 3-4) He is eternal (Hebrews 9 : 14), omnipresent (Psalm 139 : 7), omniscient (1 Corinthians 2 : 10-11), and omnipotent (Luke 1 : 35).

3. The Work of the Spirit in Creation and Revelation

In the beginning, *“the Spirit of God moved upon the face of the waters.”* (Genesis 1 : 2) He gives life to every creature and beauty to the world. In revelation, He inspired the prophets and apostles, so that *“holy men of God spake as they were moved by the Holy Ghost.”* (2 Peter 1 : 21)

4. The Work of the Spirit in Redemption

It is the Spirit who applies the redemption purchased by Christ. He convinces the world of sin, regenerates the sinner, unites believers to Christ, and sanctifies them through the truth. *“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”* (John 3 : 5) Through Him we receive the life of God, are adopted as children, and are sealed unto the day of redemption.

5. The Indwelling Spirit

Every believer is a temple of the Holy Ghost. *“Know ye not that your body is the temple of the Holy Ghost which is in you?”* (1 Corinthians 6 : 19) The Spirit abides not as a visitor but as a permanent guest, bearing witness that we are the children of God, strengthening us in weakness, and guiding us into all truth.

6. The Sanctifying Spirit

He produces the fruits of holiness in those whom He indwells. *“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”* (Galatians 5 : 22-23) By His power we mortify the deeds of the flesh and grow in grace.

7. The Spirit in the Church

At Pentecost He descended to dwell in the Church collectively as He dwells in believers individually. He gives gifts for service, unites the body in love, and empowers its witness. *“Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me.”* (Acts 1 : 8)

8. The Comfort and Seal of the Spirit

The Spirit is the Comforter, strengthening the believer’s heart amid trial. He is also the earnest of our inheritance, the pledge that what God has begun He will complete. *“Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”* (Ephesians 4 : 30)

9. The Glory of the Spirit’s Work

All the blessings of salvation are His operation: life from the dead, liberty from bondage, likeness to Christ, and joy in God. His mission will end only when the Church is perfected and God is all in all.

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.” (2 Corinthians 13 : 14)

VIII. The Biblical Doctrine of the Incarnation

The Incarnation is the crowning mystery of divine revelation: that the eternal Son of God took upon Himself human nature and became man for our salvation. Here heaven and earth meet; the infinite and the finite are united in one Person — Jesus Christ, our Lord. *“And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.”* (John 1 : 14)

1. The Reality of the Incarnation

The Incarnation was no mere appearance or vision, but a real entrance of the Son of God into human life. He did not merely put on humanity as a garment; He became truly man while remaining truly God. *“God was manifest in the flesh.”* (1 Timothy 3 : 16) The child born in Bethlehem was the same eternal Word by whom all things were made.

2. The Purpose of the Incarnation

The Son of God became man to redeem men from sin. *“Thou shalt call His name JESUS: for He shall save His people from their sins.”* (Matthew 1 : 21) He took our nature that He might bear our guilt, reveal the Father’s love, and restore us to fellowship with God. The Incarnation was not an afterthought but part of the eternal purpose of grace.

3. The Manner of the Incarnation

He was conceived by the Holy Ghost and born of the Virgin Mary. Thus the human nature He assumed was free from inherited corruption, yet perfectly real. *“That holy thing which shall be born of thee shall be called the Son of God.”* (Luke 1 : 35) The miracle of His birth declares that salvation is of the Lord.

4. The Two Natures of Christ

In the one Person of Christ are united two natures — the divine and the human — without confusion, change, division, or separation. He is not half-God and half-man, but wholly God and wholly man. As God, He could save; as man, He could suffer. In Him the divine and human meet in perfect harmony: one will, one purpose, one love.

5. The Sinlessness of Christ

Though truly man, He was without sin. *“He did no sin, neither was guile found in His mouth.”* (1 Peter 2 : 22) Tempted in all points like as we are, yet He remained undefiled. His purity was essential, for only the sinless could bear the sins of others.

6. The Voluntary Humiliation of Christ

The Incarnation was an act of infinite condescension. *“Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”* (2 Corinthians 8 : 9) He laid aside the outward splendour of His glory, not His deity, and entered into the limitations of human life. This humiliation culminated in the cross, but it began in the cradle.

7. The Revelation of God in Christ

In Christ we see the invisible God made visible. *“He that hath seen Me hath seen the Father.”* (John 14 : 9) Every act of mercy, every word of truth, every deed of power reveals what God is like. The Incarnation turns

the abstract idea of deity into the living reality of divine love.

8. The Consequences of the Incarnation

Because the Son became man, human nature has been lifted to a dignity it never knew before. He became what we are that we might become what He is — sons of God by grace. The Incarnation also makes possible a perfect Mediator between God and men. *“There is one God, and one mediator between God and men, the man Christ Jesus.” (1 Timothy 2 : 5)*

9. The Everlasting Union

The union of the divine and human in Christ is eternal. The same Jesus who was born of Mary now reigns in glory, still both God and man. Through Him humanity is forever brought into fellowship with Deity. The Incarnation is the pledge that man shall share in the divine life.

“Great is the mystery of godliness: God was manifest in the flesh.” (1 Timothy 3 : 16)

IX. The Biblical Doctrine of the Atonement

The atonement is the heart of the gospel and the central act of divine redemption. It declares that reconciliation between God and man has been accomplished through the death of Jesus Christ, the Son of God. All the threads of revelation meet at the cross. *“God was in Christ, reconciling the world unto Himself.” (2 Corinthians 5 : 19)*

1. The Need for Atonement

Sin has separated man from God, dishonoured His law, and incurred His righteous wrath. Justice demands satisfaction; holiness cannot overlook guilt. No repentance or good works can erase sin. Therefore, if man is to be saved, God Himself must provide a way whereby He may be just and yet the justifier of the sinner. *“Without shedding of blood is no remission.” (Hebrews 9 : 22)*

2. The Divine Provision

The atonement originated in the love of God. *“Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” (1 John 4 : 10)* It was not Christ persuading an unwilling

Father to forgive, but the Father Himself providing the Lamb. Grace planned what grace accomplished.

3. The Substitutionary Character of the Atonement

Christ died *in our place*. He bore our sins, endured our punishment, and satisfied the demands of divine justice on our behalf. “*The LORD hath laid on Him the iniquity of us all.*” (Isaiah 53 : 6) This is the great exchange: our guilt imputed to Him, His righteousness imputed to us. Such substitution is the very essence of the gospel.

4. The Sacrificial Nature of the Atonement

Throughout the Old Testament, sacrifice pointed forward to Calvary. The blood of bulls and goats could never take away sin, but it foreshadowed the Lamb of God who would. “*This is My blood of the new testament, which is shed for many for the remission of sins.*” (Matthew 26 : 28) The cross fulfils and ends all sacrifices by presenting the one perfect offering.

5. The Perfection and Finality of Christ’s Work

The atonement is complete and final. “*It is finished.*” (John 19 : 30) Nothing can be added to it, nothing taken away. By one sacrifice He has perfected for ever them that are sanctified. The resurrection is God’s public declaration that the work of redemption is accepted and finished.

6. The Extent of the Atonement

Christ’s death is sufficient for all, efficient for the elect who believe. “*He shall save His people from their sins.*” (Matthew 1 : 21) The gospel is to be preached to every creature, for in the atonement there is enough grace for the whole world, though it effectively saves those whom the Father gave to the Son.

7. The Results of the Atonement

Through the cross, God is propitiated, sin is expiated, Satan is conquered, and believers are reconciled. Peace, pardon, and eternal life flow from the blood of Christ. “*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*” (Romans 5 : 1)

8. The Moral Power of the Atonement

The cross not only changes our standing before God but our hearts within. It reveals the vileness of sin and the greatness of love, constraining believers to live unto Him who died for them. *“The love of Christ constraineth us.”* (2 Corinthians 5 : 14) The atonement therefore produces both reconciliation and renewal.

9. The Glory of the Cross

The cross is the wisdom, power, and glory of God. It unites justice and mercy, holiness and grace. The angels gaze upon it with wonder; the saints will praise it for ever. *“God forbid that I should glory, save in the cross of our Lord Jesus Christ.”* (Galatians 6 : 14)

“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (Revelation 5 : 12)

X. The Biblical Doctrine of the Person of Christ

The Person of Christ is the cornerstone of the Christian faith. Every doctrine of Scripture—redemption, revelation, sanctification, and glory—depends upon who He is. If Christ were less than God, He could not save; if less than man, He could not represent us. In His divine-human Person lies the mystery and majesty of salvation. *“Great is the mystery of godliness: God was manifest in the flesh.”* (1 Timothy 3 : 16)

1. The Eternal Deity of Christ

Before His incarnation, Christ existed eternally with the Father. He is not a creature, but the Creator. *“In the beginning was the Word, and the Word was with God, and the Word was God.”* (John 1 : 1) He is called God (Hebrews 1 : 8), worshipped as God (John 20 : 28), and possesses divine attributes—eternity, omniscience, omnipotence, and immutability. *“Jesus Christ the same yesterday, and to day, and for ever.”* (Hebrews 13 : 8)

2. The True Humanity of Christ

The Son of God took upon Himself real human nature. He hungered, thirsted, wept, rejoiced, and suffered. He grew in wisdom and stature, lived under the law, and shared the common lot of man—yet without sin. *“The Word was made flesh, and dwelt among us.”* (John 1 : 14) He

entered fully into our experience that He might redeem it.

3. The Union of the Two Natures

In one Person are perfectly united two natures—divine and human—without confusion or division. This union is called the **hypostatic union**. The properties of each nature remain, yet both belong to the one Christ. He is not two persons but one Lord. As God, He upholds all things; as man, He prays and suffers. Both natures act in harmony for the salvation of His people.

4. The Sinlessness and Moral Perfection of Christ

Though tempted in all points like as we are, He was without sin. “*Who did no sin, neither was guile found in His mouth.*” (1 Peter 2 : 22) His perfect obedience fulfilled the law we broke; His purity fitted Him to be our substitute. In Him we see not only the absence of evil but the presence of all virtue—truth, mercy, and love in absolute perfection.

5. The Mediatorial Office of Christ

Because He is both God and man, He alone is the Mediator between God and men. “*There is one God, and one mediator between God and men, the man Christ Jesus.*” (1 Timothy 2 : 5) As man, He can sympathise with our infirmities; as God, He can reconcile us to the Father. All revelation, redemption, and intercession are through Him.

6. The Self-Consciousness of Christ

Christ knew Himself to be the Son of God. He said, “*I and My Father are one.*” (John 10 : 30) He claimed pre-existence, authority to forgive sins, and power to judge the world. His teaching is inseparable from His person; He did not merely show the way—He is the Way. “*He that hath seen Me hath seen the Father.*” (John 14 : 9)

7. The Voluntary Humiliation of Christ

The Son willingly laid aside the visible glory of His deity and took the form of a servant. “*He made Himself of no reputation, and took upon Him the form of a servant.*” (Philippians 2 : 7) This humiliation was not the loss of divine nature, but the concealment of divine majesty under the veil of human flesh. His obedience unto death reveals the depth of His love.

8. The Exaltation of Christ

After His suffering came His exaltation. God raised Him from the dead, set Him at His own right hand, and gave Him a name above every name. *“Wherefore God also hath highly exalted Him, and given Him a name which is above every name.”* (Philippians 2 : 9) His glorified humanity is now the centre of heavenly worship and the pledge of our own resurrection.

9. The Unchangeable Person of the Redeemer

The Christ who lived on earth, died, rose, and reigns is the same yesterday, to-day, and for ever. His divine-human person abides eternally. Because He lives, His people shall live also. *“Because I live, ye shall live also.”* (John 14 : 19)

10. The Devotion Owed to Christ

Since He is God manifest in the flesh, Christ deserves our supreme worship and obedience. All faith, hope, and love centre in Him. To honour the Son is to honour the Father. *“That all men should honour the Son, even as they honour the Father.”* (John 5 : 23) The believer’s joy is to say with Thomas, *“My Lord and my God.”*

“Unto Him that loved us, and washed us from our sins in His own blood ... to Him be glory and dominion for ever and ever. Amen.” (Revelation 1 : 5–6)

XI. The Biblical Doctrine of the Resurrection of Christ

The resurrection of Christ is the keystone of the Christian faith. It declares that the Redeemer’s work is complete, His sacrifice accepted, and death conquered. Without the resurrection, the cross would have been defeat; through it, the cross becomes victory. *“If Christ be not risen, then is our preaching vain, and your faith is also vain.”* (1 Corinthians 15 : 14)

1. The Fact of the Resurrection

The resurrection of Jesus was not a spiritual vision nor a mere symbol of survival; it was a real event in history. The tomb was empty, the grave-clothes left behind, and the risen Lord was seen by many witnesses. He

appeared to Mary Magdalene, to the disciples, to more than five hundred brethren at once, and last of all to Paul. The evidence is clear, consistent, and sufficient. *“He shewed Himself alive after His passion by many infallible proofs.”* (Acts 1 : 3)

2. The Nature of the Resurrection

It was a **bodily** resurrection, not a resuscitation. The same Jesus who was crucified rose again, yet His body was glorified—no longer subject to weakness, pain, or death. *“It is sown a natural body; it is raised a spiritual body.”* (1 Corinthians 15 : 44) His resurrection body could be touched, could eat, could speak, yet it bore the marks of the nails and moved in heavenly freedom.

3. The Power of the Resurrection

The resurrection was the act of the Triune God. The Father raised the Son (Acts 2 : 24), the Son took His life again (John 10 : 18), and the Spirit quickened Him (Romans 8 : 11). In it the divine power that created the world was displayed anew — *“according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead.”* (Ephesians 1 : 19–20)

4. The Significance of the Resurrection

It is the divine seal upon Christ’s person and work. By it, God declared Him to be the Son of God with power (Romans 1 : 4). It proved that the debt of sin was paid, that justice was satisfied, and that the grave had lost its dominion. The resurrection transforms the cross from tragedy into triumph.

5. The Resurrection and Justification

The resurrection is inseparable from justification. *“He was delivered for our offences, and was raised again for our justification.”* (Romans 4 : 25) The empty tomb is the guarantee that the believer’s acceptance before God is complete. If Christ had not risen, His people would still be in their sins; because He lives, they are righteous in Him.

6. The Resurrection and the Believer’s Life

The believer is spiritually united with the risen Christ. *“Ye are risen with*

Him through the faith of the operation of God.” (Colossians 2 : 12) As He lives, so they live; as He overcame death, so they walk in newness of life. The resurrection is both the source and the pattern of sanctification.

7. The Resurrection and Future Hope

Christ’s resurrection is the pledge of ours. *“Because I live, ye shall live also.” (John 14 : 19) He is “the firstfruits of them that slept.” (1 Corinthians 15 : 20) As He came forth from the grave, so shall His people rise in glory at His appearing. Death is no longer a dark passage but the gateway to life everlasting.*

8. The Witness of the Resurrection in the Church

Every Lord’s Day, every baptism, and every communion testifies to the risen Christ. Christian faith began at the empty tomb and has never left it. The Spirit who raised Jesus dwells in His people, giving them victory over sin and hope beyond death.

9. The Glory of the Risen Lord

The risen Christ reigns at the right hand of the Father, interceding for His Church and preparing the place of glory. *“I am He that liveth, and was dead; and, behold, I am alive for evermore.” (Revelation 1 : 18) His resurrection is the assurance that His kingdom shall never fail and His people shall share His life for ever.*

“Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” (1 Peter 1 : 3)

XI. The Biblical Doctrine of the Resurrection of Christ

The resurrection of Christ is the keystone of the Christian faith. It declares that the Redeemer’s work is complete, His sacrifice accepted, and death conquered. Without the resurrection, the cross would have been defeat; through it, the cross becomes victory. *“If Christ be not risen, then is our preaching vain, and your faith is also vain.” (1 Corinthians 15 : 14)*

1. The Fact of the Resurrection

The resurrection of Jesus was not a spiritual vision nor a mere symbol of

survival; it was a real event in history. The tomb was empty, the grave-clothes left behind, and the risen Lord was seen by many witnesses. He appeared to Mary Magdalene, to the disciples, to more than five hundred brethren at once, and last of all to Paul. The evidence is clear, consistent, and sufficient. *“He shewed Himself alive after His passion by many infallible proofs.”* (Acts 1 : 3)

2. The Nature of the Resurrection

It was a **bodily** resurrection, not a resuscitation. The same Jesus who was crucified rose again, yet His body was glorified—no longer subject to weakness, pain, or death. *“It is sown a natural body; it is raised a spiritual body.”* (1 Corinthians 15 : 44) His resurrection body could be touched, could eat, could speak, yet it bore the marks of the nails and moved in heavenly freedom.

3. The Power of the Resurrection

The resurrection was the act of the Triune God. The Father raised the Son (Acts 2 : 24), the Son took His life again (John 10 : 18), and the Spirit quickened Him (Romans 8 : 11). In it the divine power that created the world was displayed anew — *“according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead.”* (Ephesians 1 : 19–20)

4. The Significance of the Resurrection

It is the divine seal upon Christ’s person and work. By it, God declared Him to be the Son of God with power (Romans 1 : 4). It proved that the debt of sin was paid, that justice was satisfied, and that the grave had lost its dominion. The resurrection transforms the cross from tragedy into triumph.

5. The Resurrection and Justification

The resurrection is inseparable from justification. *“He was delivered for our offences, and was raised again for our justification.”* (Romans 4 : 25) The empty tomb is the guarantee that the believer’s acceptance before God is complete. If Christ had not risen, His people would still be in their sins; because He lives, they are righteous in Him.

6. The Resurrection and the Believer's Life

The believer is spiritually united with the risen Christ. *"Ye are risen with Him through the faith of the operation of God."* (Colossians 2 : 12) As He lives, so they live; as He overcame death, so they walk in newness of life. The resurrection is both the source and the pattern of sanctification.

7. The Resurrection and Future Hope

Christ's resurrection is the pledge of ours. *"Because I live, ye shall live also."* (John 14 : 19) He is *"the firstfruits of them that slept."* (1 Corinthians 15 : 20) As He came forth from the grave, so shall His people rise in glory at His appearing. Death is no longer a dark passage but the gateway to life everlasting.

8. The Witness of the Resurrection in the Church

Every Lord's Day, every baptism, and every communion testifies to the risen Christ. Christian faith began at the empty tomb and has never left it. The Spirit who raised Jesus dwells in His people, giving them victory over sin and hope beyond death.

9. The Glory of the Risen Lord

The risen Christ reigns at the right hand of the Father, interceding for His Church and preparing the place of glory. *"I am He that liveth, and was dead; and, behold, I am alive for evermore."* (Revelation 1 : 18) His resurrection is the assurance that His kingdom shall never fail and His people shall share His life for ever.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1 : 3)

XIII. The Biblical Doctrine of the Second Coming of Christ

The Second Coming of Christ is the Church's blessed hope and the grand completion of redemption. It will reveal the glory of the Lord, vindicate His saints, and bring all creation to its appointed renewal. *"So Christ was once offered to bear the sins of many; and unto them that look for Him*

shall He appear the second time without sin unto salvation.” (Hebrews 9 : 28)

1. The Certainty of His Coming

The promise of His return is woven through the whole of Scripture. Angels, apostles, and Christ Himself have declared it. *“This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” (Acts 1 : 11)* To doubt His coming is to question His word.

2. The Purpose of His Coming

He will return to consummate salvation, to raise the dead, to judge the world, and to establish everlasting righteousness. Then faith will give way to sight, and the kingdoms of this world shall become the kingdom of our Lord and of His Christ. *“He shall come to be glorified in His saints, and to be admired in all them that believe.” (2 Thessalonians 1 : 10)*

3. The Manner of His Coming

His return will be **personal**, **visible**, and **glorious**. He will not come in weakness as at the first, but in power and great glory. *“For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” (1 Thessalonians 4 : 16)* Every eye shall see Him; every knee shall bow before Him.

4. The Time of His Coming

The exact day and hour are known to God alone. *“Of that day and hour knoweth no man.” (Matthew 24 : 36)* Believers are not to calculate but to watch, to live as those who may see their Lord at any moment, and to occupy till He comes.

5. The Signs of His Coming

Scripture foretells the worldwide preaching of the gospel, the rise of false prophets, the growth of iniquity, persecution of the faithful, and the revelation of the man of sin. These are not reasons for fear but for steadfast faith, for they show that God’s plan moves forward to its fulfilment.

6. The Resurrection and the Judgment

At His appearing the dead shall rise. *“All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”* (John 5 : 28-29) The righteous shall enter everlasting joy; the wicked shall depart into everlasting punishment.

7. The Renewal of Creation

The return of Christ will bring the deliverance of creation from its bondage. *“The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”* (Romans 8 : 21) A new heaven and a new earth will arise, wherein dwelleth righteousness.

8. The Attitude of Believers

The hope of His coming is a call to holiness, service, and watchfulness. *“Every man that hath this hope in Him purifieth himself, even as He is pure.”* (1 John 3 : 3) The Christian life looks forward; every act of faith and labour of love is a preparation for that day.

9. The Joy of His Coming

For the believer, the Second Coming means reunion, restoration, and eternal joy. Sorrow, pain, and death shall flee away. *“And God shall wipe away all tears from their eyes.”* (Revelation 21 : 4) The saints shall see His face and serve Him for ever.

10. The Prayer of the Church

The final cry of Scripture expresses the heart of every believer: *“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”* (Revelation 22 : 20)

XIV. The Biblical Doctrine of the Final Judgment and the Eternal State

The Final Judgment and the Eternal State mark the solemn close of history and the dawn of endless destiny. They reveal the perfect justice and mercy

of God, the triumph of righteousness, and the everlasting separation of good and evil. *“It is appointed unto men once to die, but after this the judgment.”* (Hebrews 9 : 27)

1. The Certainty of Judgment

Judgment is not a possibility but a divine certainty. God has appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained. *“We must all appear before the judgment seat of Christ.”* (2 Corinthians 5 : 10) Every secret thing shall be brought to light; nothing will escape the scrutiny of omniscient justice.

2. The Judge

The Judge is Jesus Christ, the Son of Man. *“The Father judgeth no man, but hath committed all judgment unto the Son.”* (John 5 : 22) The One who was once despised and crucified shall sit upon the throne of glory. To His friends He will appear as Redeemer; to His enemies, as righteous Judge.

3. The Subjects of Judgment

All mankind, living and dead, shall stand before Him. *“I saw the dead, small and great, stand before God.”* (Revelation 20 : 12) Angels also shall be judged. None are exempt—rich or poor, rulers or subjects, saints or sinners.

4. The Standard of Judgment

The rule of judgment will be the revealed will of God. Those who have known the gospel will be judged by it; those who have known only conscience and creation will be judged by the light they had. Above all, men’s relation to Christ will determine their eternal state. *“He that believeth on Him is not condemned: but he that believeth not is condemned already.”* (John 3 : 18)

5. The Separation

The day of judgment will reveal the final division between the righteous and the wicked. *“He shall set the sheep on His right hand, but the goats on the left.”* (Matthew 25 : 33) No middle ground will remain; the destinies of all will be fixed for eternity.

6. The Doom of the Wicked

To those who have rejected Christ, judgment brings eternal loss. “*Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.*” (Matthew 25 : 41) Their punishment is conscious, just, and unending — not the extinction of being, but the endurance of separation from God, light, and hope. This truth, though terrible, vindicates the holiness of divine justice.

7. The Blessedness of the Righteous

To the redeemed, judgment is not terror but triumph. “*Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*” (Matthew 25 : 34) Their sins have been judged already at the cross; they stand before God clothed in the righteousness of Christ. They shall enter into the joy of their Lord, to serve Him without weariness and to reign with Him for ever.

8. The New Heaven and the New Earth

After judgment, creation itself shall be renewed. “*Behold, I create new heavens and a new earth: and the former shall not be remembered.*” (Isaiah 65 : 17) The curse shall be lifted; death and sorrow shall flee away. The city of God shall descend, radiant with His glory, where there is no more night and no more curse.

9. The Eternal State

The eternal state of the righteous is life everlasting in the presence of God. “*They shall see His face; and His name shall be in their foreheads.*” (Revelation 22 : 4) They shall know fullness of joy and pleasures for evermore. The eternal state of the wicked is everlasting punishment, self-chosen and self-sustained, the fruit of wilful sin and unbelief. Each soul will dwell eternally in the character it has formed.

10. The Final Triumph of God

When all things are judged, Christ shall deliver up the kingdom to the Father, that God may be all in all. “*Then cometh the end, when He shall have delivered up the kingdom to God, even the Father.*” (1 Corinthians 15 : 24) The story of time will end in eternal harmony; the redeemed will

adore, the universe will rejoice, and the glory of God shall fill all in all.

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” (Revelation 22 : 5)

XV. The Biblical Doctrine of the Kingdom of God

The Kingdom of God is the grand theme that binds together the whole revelation of Scripture. It is the reign of God in grace and glory, beginning in the soul, advancing through history, and perfected in eternity. From Genesis to Revelation the divine purpose is to establish His rule in righteousness and peace. *“The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all.” (Psalm 103 : 19)*

1. The Eternal Kingship of God

God has always been King. Before the worlds were made, His throne was established of old. His providence rules creation; His law binds every creature. Yet Scripture speaks also of a *coming* Kingdom—one that unfolds in time and reaches its consummation in Christ.

2. The Mediatorial Kingdom of Christ

Christ is the appointed King in whom the eternal sovereignty of God is made visible. *“Yet have I set My King upon My holy hill of Zion.” (Psalm 2 : 6)* As Redeemer, He conquers sin, subdues hearts, and gathers a people for His name. This Kingdom was foretold by the prophets, inaugurated by His first coming, and will be completed at His return.

3. The Spiritual Nature of the Kingdom

The Kingdom is not of this world’s order. *“The kingdom of God cometh not with observation: ... the kingdom of God is within you.” (Luke 17 : 20-21)* It is established wherever Christ is owned as Lord and His Spirit reigns in the heart. Its weapons are truth and love, its laws righteousness and mercy.

4. The Growth of the Kingdom

The Kingdom grows silently yet irresistibly, like seed in the ground. *“First*

the blade, then the ear, after that the full corn in the ear.” (Mark 4 : 28) Through the preaching of the gospel and the power of the Spirit, it advances among all nations. Its progress is not hindered by persecution or failure, for God’s Word shall not return void.

5. The Kingdom and the Church

The Church is the visible fellowship of the Kingdom on earth. It is not the Kingdom in its fullness, but its organ and witness. Wherever the Word is faithfully preached and the sacraments rightly administered, the Kingdom is at work. Through the Church, Christ calls subjects out of darkness into His marvellous light.

6. The Ethics of the Kingdom

The citizens of the Kingdom live by a higher law—the law of love. The Sermon on the Mount describes their character: poor in spirit, meek, merciful, pure in heart, and hungering after righteousness. They seek first the Kingdom of God and His righteousness, and all other things are added. This ethic is not a code for an earthly nation but the life of heaven lived on earth.

7. The Conflict of the Kingdom

The Kingdom advances amid opposition. The powers of darkness resist its spread, but their defeat is certain. *“The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.” (Revelation 11 : 15)* Every victory of grace foreshadows the final triumph.

8. The Future Consummation

The Kingdom will reach its perfection at the Second Coming. Then the King shall appear in glory, His enemies be subdued, and the righteous shine forth as the sun. *“Of the increase of His government and peace there shall be no end.” (Isaiah 9 : 7)* The new heaven and new earth will be the realm of His everlasting reign.

9. The Believer’s Hope and Calling

Every believer is a citizen of this Kingdom now. *“He hath delivered us from the power of darkness, and hath translated us into the kingdom of*

His dear Son.” (Colossians 1 : 13) Our calling is to live under His rule, proclaim His gospel, and reflect His righteousness until He comes. To seek the Kingdom is to seek God Himself and the fulfilment of His will on earth as in heaven.

10. The Final Vision

When the last enemy is destroyed and all things are made new, the Kingdom shall be delivered up to the Father, that God may be all in all. The throne of God and of the Lamb shall be in it, and His servants shall serve Him. Then creation’s long rebellion will end, and harmony shall fill the universe.

“Thine is the kingdom, and the power, and the glory, for ever. Amen.”
(Matthew 6 : 13)

XVI. The Biblical Doctrine of the Church and Its Mission

The Church is the visible fellowship of all who are redeemed by Christ and united to Him by faith. It is not a mere human society, but a divine creation — the body of Christ, the temple of the Holy Ghost, and the instrument of the Kingdom. *“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.”* (1 Peter 2 : 9)

1. The Origin of the Church

The Church did not begin at Pentecost as a new thought in God’s plan; it was purposed from eternity, foreshadowed in Israel, and brought into being through the work of Christ. *“Upon this rock I will build My church; and the gates of hell shall not prevail against it.”* (Matthew 16 : 18) Christ purchased it with His own blood and founded it upon the testimony of the apostles.

2. The Nature of the Church

The Church is both **visible** and **invisible**. The visible Church consists of all who profess faith in Christ and their children; the invisible Church is the company of the truly regenerate known only to God. It is one body with many members, differing in gifts but united in the Spirit. *“For by one*

Spirit are we all baptized into one body.” (1 Corinthians 12 : 13)

3. The Head of the Church

Christ alone is the Head of the Church. No man, council, or institution shares His authority. *“He is the head of the body, the church: who is the beginning, the firstborn from the dead.” (Colossians 1 : 18)* He rules by His Word and Spirit, and every part of the Church is bound to obey His will.

4. The Offices of the Church

Under Christ the Church is served by ministers who are called to preach the Word, administer the sacraments, and shepherd the flock. Elders guide, deacons serve, and every member has a ministry. *“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” (Ephesians 4 : 11)* These offices are not marks of privilege but of service.

5. The Worship of the Church

The supreme purpose of the Church is to glorify God through worship. Its worship must be spiritual, scriptural, and sincere. The means appointed are prayer, praise, the reading and preaching of the Word, and the administration of the sacraments. *“God is a Spirit: and they that worship Him must worship Him in spirit and in truth.” (John 4 : 24)*

6. The Sacraments of the Church

Christ has ordained two sacraments — **Baptism** and **the Lord’s Supper**. Baptism signifies union with Christ and admission into the covenant community. The Lord’s Supper commemorates His death, seals the benefits of His atonement, and nourishes faith. These are outward signs of inward grace, to be received with faith and thanksgiving.

7. The Unity of the Church

There is one body and one Spirit, one Lord, one faith, one baptism. Denominational divisions cannot destroy the spiritual unity of all who are in Christ. *“That they all may be one; as Thou, Father, art in Me, and I in Thee.” (John 17 : 21)* True unity is found not in uniformity of form but in fidelity to truth and love.

8. The Mission of the Church

The Church exists to bear witness to Christ and extend His Kingdom among all nations. *“Go ye therefore, and teach all nations.” (Matthew 28 : 19)* It is called to proclaim the gospel, to serve the poor, to contend for righteousness, and to shine as light in the world. Every member shares this missionary calling, beginning at home and reaching to the ends of the earth.

9. The Power of the Church

The true power of the Church is not political or worldly, but spiritual. It lies in the truth of God’s Word, the presence of the Holy Ghost, and the prayer of faith. When the Church is pure in doctrine, holy in life, and united in love, the gates of hell cannot prevail against it.

10. The Destiny of the Church

The Church militant shall become the Church triumphant. When Christ returns, He will present it to Himself a glorious Church, not having spot or wrinkle. *“The marriage of the Lamb is come, and His wife hath made herself ready.” (Revelation 19 : 7)* Then the people of God shall dwell with Him for ever in the city that hath foundations.

“Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” (Ephesians 3 : 21)

XVII. The Biblical Doctrine of the Christian Life and Sanctification

The Christian life is the outworking of God’s grace within the soul — a life begotten by the Spirit, shaped by the Word, and sustained by faith in Christ. Salvation is not only deliverance from guilt, but renewal into holiness. *“This is the will of God, even your sanctification.” (1 Thessalonians 4 : 3)*

1. The Source of the Christian Life

The new life begins with regeneration — the sovereign act of the Holy Ghost imparting spiritual life to the soul. *“Except a man be born again, he cannot see the kingdom of God.” (John 3 : 3)* From this new birth

flows faith, repentance, and obedience. The believer lives not by his own strength but by the indwelling Christ.

2. The Character of the Christian Life

It is a life of faith — trusting in what God has done and promised — and of love — devoting the heart to God and others. “*The just shall live by faith.*” (Romans 1 : 17) Faith unites the soul to Christ; love proves that union to the world. The Christian life is one of constant dependence, continual gratitude, and progressive obedience.

3. The Meaning of Sanctification

Sanctification is the process by which the Holy Spirit makes believers more and more like Christ. It is both a definite state and a progressive growth. “*Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*” (1 Corinthians 6 : 11) It begins at conversion and continues throughout life, culminating in perfect holiness at glorification.

4. The Agent of Sanctification

The Spirit is the divine sanctifier. He uses the Word of God as His instrument: “*Sanctify them through Thy truth: Thy word is truth.*” (John 17 : 17) He applies the merits of Christ’s atonement, illumines the mind, purifies the heart, and strengthens the will.

5. The Means of Sanctification

The chief means are the Word, prayer, fellowship, sacrament, and obedient service. Through these, the Spirit builds faith, nourishes hope, and deepens love. Affliction and discipline are also His tools, for “*whom the Lord loveth He chasteneth.*” (Hebrews 12 : 6)

6. The Conflict of the Christian Life

Sanctification is carried on amid conflict. The flesh lusteth against the Spirit, and the Spirit against the flesh. Yet victory is assured, for “*greater is He that is in you, than he that is in the world.*” (1 John 4 : 4) Each temptation overcome makes the believer stronger and draws him nearer to God.

7. The Law and the Christian Life

The law of God remains the rule of life for the redeemed, not as a means of justification but as a guide to gratitude. Grace does not abolish law but writes it upon the heart. *“I delight in the law of God after the inward man.”* (Romans 7 : 22) Thus love fulfils the law because it seeks the good of God and man.

8. The Fruits of Sanctification

The evidence of true sanctification is seen in character and conduct. *“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”* (Galatians 5 : 22–23) It manifests itself in patience under trial, humility in service, and joy in obedience.

9. The Goal of the Christian Life

The end of sanctification is conformity to Christ and fellowship with God. *“We shall be like Him; for we shall see Him as He is.”* (1 John 3 : 2) The Christian life is a pilgrimage toward that perfection where faith is lost in sight and love is made complete.

10. The Encouragement to Holiness

The doctrine of sanctification gives hope and discipline. God’s purpose cannot fail: *“He which hath begun a good work in you will perform it until the day of Jesus Christ.”* (Philippians 1 : 6) The path may be long and steep, but grace will bring the pilgrim home.

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.” (Jude 24)

Table of Contents

I. The Biblical Doctrine of Justification

II. The Biblical Doctrine of Adoption

III. The Biblical Doctrine of the Church

IV. The Biblical Doctrine of the Means of Grace

V. The Biblical Doctrine of the Resurrection

VI. The Biblical Doctrine of the Second Advent

VII. The Biblical Doctrine of the Final Judgment and Eternal State

VIII. Conclusion – The Harmony of Divine Truth

I. The Biblical Doctrine of Justification

Justification is the central truth of the gospel — the hinge upon which the whole system of grace turns. It is the act of God by which He declares the sinner righteous on the ground of the finished work of Christ, received by faith alone. It deals not with inward transformation but with outward standing; not with what man *is*, but with what God *counts him to be* in Christ.

1. The Meaning of Justification

In Scripture, *to justify* never means “to make righteous” in the moral sense, but “to declare righteous” in the judicial sense. It belongs to the language of the law court, not the hospital. It is the opposite of condemnation. “*It is God that justifieth. Who is he that condemneth?*” (Romans 8:33–34).

Justification is therefore a legal declaration — the pronouncement of the Judge that the believer stands acquitted, accepted, and restored to favour.

2. The Need for Justification

All men stand guilty before God. “*There is none righteous, no, not one.*” The law demands perfect obedience, and failure in one point brings condemnation. The question is not whether we can improve, but how we can be forgiven. How can a holy God justify the ungodly without denying His own righteousness?

This is the problem the gospel solves. The answer lies not in man’s repentance or reformation but in the substitutionary work of Christ.

“*Christ hath redeemed us from the curse of the law, being made a curse for us.*”

3. The Ground of Justification

The ground of justification is the righteousness of Christ — His perfect obedience in life and death. He fulfilled the law's demands and bore its penalty in our place. *"By the obedience of one shall many be made righteous"* (Romans 5:19).

This righteousness is *imputed* to the believer — reckoned to his account — not infused into him. *"He hath made Him to be sin for us... that we might be made the righteousness of God in Him."*

4. The Means of Justification

Faith is the sole instrument by which justification is received. *"Therefore we conclude that a man is justified by faith without the deeds of the law"* (Romans 3:28). Faith does not justify because it is a virtue but because it lays hold of Christ.

5. The Results of Justification

1 Peace with God — *"Being justified by faith, we have peace with God through our Lord Jesus Christ."*

Access to grace — "We have access by faith into this grace wherein we stand." Hope of glory — "Whom He justified, them He also glorified." Joy in God — "We joy in God through our Lord Jesus Christ."**6. Faith and Works** True faith is never alone. While works have no place in earning justification, they are its inevitable fruit. "Faith without works is dead."

7. Assurance and Glory

Because justification rests wholly on Christ's finished work, it is complete and final. *"There is therefore now no condemnation to them which are in Christ Jesus."*

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)

II. The Biblical Doctrine of Adoption

Adoption expresses not merely deliverance from guilt but elevation

to sonship. Through Christ, the condemned are not only pardoned but brought into the family of God.

1. Meaning of Adoption

Adoption means being received into another's family with full rights of a natural child. In Scripture it is the gracious act of God whereby believers become His sons and daughters in Christ. "*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!*" (1 John 3:1).

2. Ground of Adoption

Adoption rests on union with Christ. "*God sent forth His Son... that we might receive the adoption of sons.*" (Galatians 4:4–5) By faith we share His Sonship. "*Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.*"

3. Agent of Adoption

The Holy Spirit applies adoption, bearing witness within: "*The Spirit itself beareth witness with our spirit, that we are the children of God.*" (Romans 8:16)

4. Privileges of Adoption

Acceptance and access; Fatherly care; Discipline; Heirship; Family fellowship. "*If children, then heirs — heirs of God, and joint-heirs with Christ.*"

5. Spirit of Adoption vs Bondage

"*Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption.*" The believer obeys as a son moved by love, not a slave under compulsion.

6. Responsibilities and Assurance

"*Be ye therefore followers of God, as dear children.*" Sonship brings likeness and service. The relationship is permanent: "*The gifts and calling of God are without repentance.*"

7. Consummation of Adoption

“Waiting for the adoption, to wit, the redemption of our body.” (Romans 8:23) Then sonship will be revealed in glory.

“He that overcometh shall inherit all things; and I will be his God, and he shall be My son.” (Revelation 21:7)

III. The Biblical Doctrine of the Church

The Church is the company of the redeemed — called out of the world to be God’s own in Christ. It is divine in origin, sustained by the Word and Spirit.

1. Meaning of “Church”

Greek *ekklesia* = *called-out ones*. Used of:

The Universal Church — all true believers united to Christ. The Local Church — visible congregations of believers.

2. Origin and Foundation

The Church rests on divine purpose. Christ declared, *“I will build My Church.”* He is its foundation; the apostles, its witness base.

3. Nature and Character

Invisible (known to God alone) and visible (outward fellowship of professors). One Spirit, one Lord, one faith.

4. Marks of the True Church

Pure preaching of the Word. Right administration of the sacraments.

Faithful discipline. **5. Ministry and Mission** Christ gave apostles, pastors, teachers for edification. The Church exists to worship, edify, and witness. *“Go ye into all the world.”*

6. Unity and Purity

True unity is spiritual — one Spirit under one Lord. Purity is maintained through truth and discipline.

7. Future Glory

“Christ loved the Church ... that He might present it to Himself a glorious Church.” The Church militant shall be the Church triumphant.

“Unto Him that loved us, and washed us from our sins in His own blood... be glory and dominion for ever and ever.” (Revelation 1:5-6)

IV. The Biblical Doctrine of the Means of Grace

The *means of grace* are the appointed channels through which God imparts His saving and sanctifying power to the souls of men. Grace is free and sovereign, yet God is pleased to bestow it through outward ordinances, that faith may have something firm upon which to rest.

1. Principle

Man is body and spirit; God, in His wisdom, gives spiritual blessings through visible ordinances — the Word, the sacraments, and prayer. They do not work mechanically but as instruments of the Spirit.

2. The Word of God

“Faith cometh by hearing, and hearing by the Word of God.” (Romans 10:17) The Word enlightens, convicts, and renews. It is both seed and food. Preaching holds first place in worship; private reading and meditation also convey grace. *“Thy Word is a lamp unto my feet.”*

3. The Sacraments

(a) Baptism. Signifies cleansing, union with Christ, and entrance into His visible Church. The water points to the blood that saves. *“By the washing of regeneration, and renewing of the Holy Ghost.”* (Titus 3:5)

(b) The Lord’s Supper. Sets forth Christ’s death as the believer’s life. The bread and wine are visible words. By faith the soul feeds on Christ and rejoices in His grace. *“This do in remembrance of Me.”*

4. Prayer

Prayer expresses faith and opens the channel of grace. *“Ask, and it shall be given you.”* It draws the will into harmony with God and brings

strength and peace.

5. Fellowship

The communion of saints strengthens the believer. *“As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.”* Fellowship provides encouragement, correction, and love.

6. Providence and Discipline

Affliction humbles and purifies; prosperity tests gratitude. *“All things work together for good to them that love God.”*

7. Danger of Formalism

Without the Spirit, ordinances are empty forms. The outward act avails nothing. *“Having a form of godliness, but denying the power thereof.”*

8. End of the Means of Grace

All exist to bring the soul into communion with Christ. When faith gives way to sight, these means will cease, for we shall see Him face to face.

“Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” (2 Peter 3:18)

V. The Biblical Doctrine of the Resurrection

The resurrection is the cornerstone of Christian hope. It seals Christ's victory and pledges the believer's immortality.

1. Centrality

“If Christ be not risen, then is your faith vain.” (1 Corinthians 15:17) It proves His divinity, completes redemption, and guarantees justification.

2. The Resurrection of Christ

It was bodily, real, and glorious. The tomb was empty; witnesses saw Him alive. His body was the same yet transformed — *“sown a natural body, raised a spiritual body.”*

3. Work of the Trinity

The Father raised Him (*Acts 2:24*); the Son took His life again (*John 10:18*); the Spirit quickened Him (*Romans 8:11*).

4. The Believer's Resurrection

Spiritually now — “Ye are risen with Him through faith” — and bodily hereafter: “He that raised up Christ shall quicken your mortal bodies.”

5. Resurrection of the Dead

There shall be a resurrection of all — “some to everlasting life, and some to shame and everlasting contempt.”

6. Nature of the Resurrection Body

Incorruptible, glorious, powerful, spiritual. “This corruptible must put on incorruption.”

7. Resurrection and Judgment

All shall appear before Christ's throne. For believers, the resurrection body is the sign of perfect redemption.

8. Hope

“O death, where is thy sting? O grave, where is thy victory?” (*1 Corinthians 15:55*) This hope gives courage, patience, and joy.

VI. The Biblical Doctrine of the Second Advent

The Second Advent is the Church's blessed hope — the consummation of redemption.

1. Certainty

“This same Jesus ... shall so come in like manner.” (*Acts 1:11*) It is literal and personal.

2. Manner

Personal, visible, glorious. *“Every eye shall see Him.”* His coming will be

sudden, like lightning or a thief in the night.

3. Purpose

To raise the dead, judge the world, destroy evil, gather His elect, and renew creation. “*Behold, I make all things new.*”

4. Signs

Worldwide preaching of the gospel, apostasy, false prophets, tribulation, and the revelation of “the man of sin.”

5. Relation to Resurrection and Judgment

One great Day — “the day of the Lord.” The righteous to life, the wicked to condemnation.

6. Transformation of the Living

“We shall not all sleep, but we shall all be changed.” (*1 Corinthians 15:51*)

7. Renewal of Creation

“The creation itself also shall be delivered from the bondage of corruption.” (*Romans 8:21*)

8. Christian Attitude

“Every man that hath this hope in him purifieth himself.” The hope of His coming inspires holiness and perseverance.

9. Final Triumph

“Then cometh the end ... that God may be all in all.”

“*Behold, He cometh with clouds; and every eye shall see Him.*” (*Revelation 1:7*)

VII. The Biblical Doctrine of the Final Judgment and Eternal State

The final judgment closes history and unveils eternal justice and mercy.

1. Certainty

“It is appointed unto men once to die, but after this the judgment.”
(*Hebrews 9:27*)

2. The Judge

“The Father ... hath committed all judgment unto the Son.” (*John 5:22*)
The rejected Saviour becomes the Judge of the rejecters, yet to believers He is Redeemer and Friend.

3. Subjects

“All shall appear before the judgment seat of Christ.” (*2 Corinthians 5:10*)
Angels also are judged.

4. Standard

Men are judged by God’s revealed will. Faith in Christ determines destiny.

5. Separation

“He shall set the sheep on His right hand, but the goats on the left.”
(*Matthew 25:33*)

6. Doom of the Wicked

“Depart from Me, ye cursed, into everlasting fire.” Their punishment is conscious, just, and eternal.

7. Blessedness of the Righteous

“They shall see His face.” (*Revelation 22:4*) Perfect joy, glorified bodies, unbroken fellowship.

8. New Heaven and New Earth

“Behold, I saw a new heaven and a new earth.” (*Revelation 21:1*)
Righteousness shall dwell there.

9. Eternal State

“God shall be all in all.” (*1 Corinthians 15:28*) Time ends in eternal peace; the redeemed dwell with God for ever.

“And there shall be no night there ...for the Lord God giveth them light: and they shall reign for ever and ever.” (Revelation 22:5)

VIII. Conclusion – The Harmony of Divine Truth

The doctrines revealed in Scripture are not fragments of knowledge but one majestic harmony of divine truth. Each complements the other, as facets of one diamond. From creation to consummation, every thread is woven into a single pattern — the glory of God revealed in the Lord Jesus Christ.

1. The Unity of the Divine Purpose

Behind all things stands the eternal purpose of God. *“Known unto God are all His works from the beginning of the world.”* Creation prepared the stage for redemption; redemption fulfils the plan of creation. The Fall did not defeat God’s design; it became the occasion for the display of His mercy. All history moves toward one end — the praise of His glorious grace.

2. The Centrality of Christ

Christ is the heart of revelation. In Him the attributes of God shine forth in perfect harmony.

- In **the Trinity**, He reveals the Father and sends the Spirit.
- In **the Incarnation**, He unites God and man.
- In **the Atonement**, He satisfies justice and displays love.
- In **the Resurrection**, He conquers death and opens life everlasting.
- In **the Second Advent**, He completes redemption and restores creation.

“Of Him, and through Him, and to Him, are all things.” (Romans 11:36)

3. The Work of the Spirit

The Holy Spirit makes these truths living. He illumines the mind, renews the heart, sanctifies the believer, and builds the Church. Without His power, doctrine remains theory; by His presence, it becomes life. He is the inward Teacher who leads into all truth and seals the saints unto glory.

4. The Grace of Salvation

Salvation is wholly of grace — from election to glorification. Man brings nothing but need; God supplies all in mercy. Faith, repentance, justification, sanctification, and perseverance are gifts of His grace. *“Not unto us, O LORD, not unto us, but unto Thy name give glory.”*

5. The Life of the Church

The Church is the living witness to divine truth. It is Christ’s body, called to worship God, proclaim the gospel, and show His love. Through Word, sacrament, and prayer it receives grace and grows in holiness. Though often weak, the Church endures; for Christ has said, *“The gates of hell shall not prevail against it.”* (Matthew 16:18)

6. The Hope of Glory

History moves toward the return of the Lord Jesus Christ. Then faith shall become sight and hope fulfilment. Death and sorrow will vanish, and creation itself will be renewed. *“God shall wipe away all tears from their eyes.”* (Revelation 21:4) The redeemed shall dwell with Him for ever in joy unending.

7. The Harmony of Truth

Each doctrine — creation, sin, redemption, grace, the Church, resurrection, judgment, and glory — fits perfectly within the whole counsel of God. True theology leads to worship; true knowledge of God deepens love and obedience.

8. The Final Word

The Bible begins with *“In the beginning God”* and ends with *“God shall be all in all.”* It tells of man’s fall and God’s restoration, of sin’s defeat and grace’s triumph. The last word of revelation is not despair but victory — *“Behold, the tabernacle of God is with men.”* (Revelation 21:3)

All creation waits for that day; all faith longs for it. Until then, the Church prays:

“Even so, come, Lord Jesus.” (Revelation 22:20)